Thirtieth Sunday in Ordinary Time

10
25
26



October is Respect Life Month

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a scholar of the law, tested him by asking, "Teacher, which commandment in the law is the greatest?"

Matthew 22:34-36

Trunk or Treat is this Monday, Oct. 26!

Trunks are still needed!
Details on page 23.

Food Truck Tailgate is Saturday, Oct. 31

Details on page 23.

KAIROS

Time to Turn in Your Kairos Cookies!

Details on page 21.

Holy Mass*

SAT. VIGIL 5:30 PM
SUNDAY 7:15 AM, 8:45 & 10:45 AM, 5:30 PM

Daily Mass*

MON. 6:30 & 8 AM, 5:30 PM
TUE./ THU./ FRI. 6:30 & 8 AM
WED. 6:30 AM, 5:30 PM
SAT. 8 AM

Reconciliation*

WED. 6-7 PM *(during Adoration)*
SAT. After 8 AM Mass
Or, schedule Confession by calling the parish office.

**Regular Mass and Confession times may change. Find this week's calendar in our bulletin or website.*

Saint Brendan
THE NAVIGATOR

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Information Center

Parish Office Hours
M-F, 8:30 AM-12 PM & 1-4 PM

Church Hours
M-F & Sunday, 6 AM-10 PM;
Saturday, 6 AM-6 PM

St. Brendan School
Phone: 614-876-6132,
Fax: 614-529-8929

New Members: Please visit **stbrendans.net/welcome** and fill out a New Member Registration form or call the parish office at 614-876-1272.

Marriage: Fill out a Marriage Request form at least six months prior to your wedding. Marriage prep is required. Questions? Email Valerie Scheel **weddingplanner@stbrendans.net**

Baptisms: 12 PM most Sundays. For details, visit **stbrendans.net/baptism** or for questions, email **baptism@stbrendans.net**.
Baptism Preparation Class: 1st Sundays monthly, 12 PM

Anointing of the Sick
Contact the Parish Office.

POD Nursery: Sundays during 8:45 & 10:45 AM Mass (for children 6 mos.-4 years old) Questions or to volunteer: **nursery@stbrendans.net**

OCIA *(Order of Christian Initiation of Adults):* Curious about the Catholic faith? Contact Wendy Ferkany at **wferkany@stbrendans.net** 614-876-1272, ext. 291 or

Ministry of Evangelization & Catechesis *(Family Faith Formation):* Contact Jacob Doran: 614-876-1272, ext. 231

Marketing/Bulletin Request: **stbrendans.net/marketing** or **marketing@stbrendans.net**

Mass Intentions:
For online form/payment, visit **https://tinyurl.com/massintent** or, include **$10** cash/check in the Mass Intention envelope w/form (in the Church Gathering Area.)

Candle Donations: $2 for large candles and 25¢ for small votives.

Flowers for the Altar: Visit **https://tinyurl.com/flowers4altar** to remember a loved one or for a special intention (published in the bulletin.) $75 donation. Actual cost is $109 so, extra is welcomed!

Ministry of Care for the Homebound: To receive Eucharist at home or a facility, email Nell O'Connell at **doconnell@stbrendans.net**

Protecting God's Children: Register at **www.virtus.org** or **tinyurl.com/StBrendanPGC**

Navigator News/ParishStaq
Visit **stbrendan.ccbchurch.com** to receive or weekly e-newsletter and create your account in ParishStaq. Log in to be automatically added to our email list.

Liturgical Ministry Portal
Access *Ministry Scheduler Pro* at **www.rotundasoftware.com/ministry/stbrendans** or, email **ministryscheduler@stbrendans.net** for liturgical scheduling questions.

Facebook: StBrendanofHilliard

Instagram:
Parish **@stbrendanhilliard**
School **@saintbrendanschool**
Vine **@stbvine**
Roots **@stb_theroots**
Young Adults **@stbya**

Livestream: Parish YouTube – **SaintBrendantheNavigatorHilliard** *OR* Facebook: **facebook.com/StBrendanHilliardyoutube.com/c/**
Mass Livestream schedule:
- Sunday, 10:45 AM
- Mon./Wed., 5:30 PM
- Tue./Thu./Fri./Sat., 8 AM

Share your Parish event photos
Upload photos at **stbstories.net** and hit "submit" so we can share the many happenings with our parish and school through our bulletin and social media!

St. Margaret of Cortona Preschool
Contact Andrea Boyd, Director/Lead Teacher at: **aboyd@cdeducation.org** or 614-274-1922



From Our Pastor

ON THIS THIRTIETH SUNDAY IN ORDINARY TIME – If you look up the word "love" in the *Merriam-Webster Dictionary*, you will find it defined primarily as a noun meaning a "strong affection for another arising out of kinship or personal ties" or a "warm attachment, enthusiasm, or devotion." As a verb, the dictionary notes it means "to hold dear" or "to like or desire actively; take pleasure in." While these definitions serve our everyday language, they also highlight a modern dilemma: our language often overuses and misuses this profound word. In our daily speech, we use the exact same word to describe entirely different realities. We might say, "I love ice cream," meaning we take great pleasure in this sweet treat. A few sentences later, an enthusiast might exclaim, "I love the Ohio State Buckeyes," expressing passionate enthusiasm and support for this sports team.

But notice what happens when we elevate that same word to our relationships and our faith: "I love my neighbor as myself," "I love Jesus," and "I love God." If "love" only means a warm attachment or taking pleasure in something, then our relationship with God the Almighty Father and with our brothers and sisters (our neighbors) becomes reduced to mere emotion or superficial preference. We cannot love the Creator of the universe in the same way we love an ice cream cone or a sports team. When the word "love" is stretched to cover everything from casual desires to eternal realities, it risks losing its true weight.

In this Sunday's Gospel, a scholar of the law asks Jesus a fundamental question: "Teacher, which commandment in the law is the greatest?" Jesus answers clearly, piercing through our cultural confusion: "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments."

The "love" that Jesus demands here goes infinitely deeper than the dictionary's "warm attachment." The Greek text of the Gospels uses the word *agape* – a sacrificial, unconditional, and total giving of oneself for the good of another. To love God with all our heart, soul, and mind means a total alignment of our entire being with His Divine Will. It is a commitment of the will, not a fleeting feeling. Likewise, loving our neighbor as ourselves means actively willing their good, even when it requires sacrifice, discomfort, or forgiveness on our part.

Folks, today's Gospel demands a thorough and honest examination of conscience for each of us, asking: What is the true level of love that we have for God and our neighbor? Are we genuinely striving to love Him and our brothers and sisters with all our heart, all our soul, and all our mind? How well are we doing in this regard? If we audit our time and attention schedules on any given week, a stark reality often comes to light. How much time do we spend actively showing our love for God through Mass, prayer, devotions, reading and meditating on Scripture, or showing love for our neighbor through acts of charity and service? Compare that time to the hours we spend on any given week as Buckeye fans, watching games, reading analysis, indulging in our favorite ice cream, or pursuing entertainment. Where does our time show our true devotion to lie?

As Pope Benedict XVI famously warned in his encyclical *Deus Caritas Est*, "If in my life I fail completely to heed others, solely out of a desire to be 'devout' and to perform my 'religious duties', then my relationship with God will also grow arid. It becomes merely 'proper', but loveless" (*DCE*, 18). We cannot separate the two components of Christ's Great Commandment. Pope Francis echoed this truth, reminding us that, "To love God and neighbor is not something abstract, but profoundly concrete: it means seeing in every person and face of the Lord to be served, to serve him concretely" *(Angelus, October 26, 2014).*

Ice cream satisfies a temporary craving for something sweet, and sports teams provide temporary entertainment. But the love of God and neighbor sustains our eternal baseline. This week, let us fast from the casual versions of "love" offered by the world, and feast on the "sacrificial love" modeled for us on the Cross. Sure, let's "enjoy" the Buckeyes; let's savor a nice bowl of ice cream – and add some chocolate syrup! But let us truly "love" and hold God dear above all things, let's "love" praying before Jesus during Adoration of the Blessed Sacrament, and let's "love" how we express with our lives what true love of God and neighbor are all about as Christ's faithful and loving disciples!

ST. BRENDAN DOLPHINS ARE THE 2026 BISHOP BOWL CHAMPS! Congratulations to our St. Brendan Athletics coaches, players and cheerleaders for ending the 2026 football season as both JV and Varsity team champs! (See page 24 in the bulletin for more details and some photos.)

THIS PAST TUESDAY (October 20) we took our Parish School's Fourth-through-Eighth-Grade Students on a pilgrimage to the Basilica and National Shrine of Our Lady of Consolation in Carey, Ohio – this being the Month of October: the Month of the Rosary, the month celebrating the Feast of Saint Francis of Assisi (October 4), and we are in the last months of the Jubilee Year of Saint Francis of Assisi. Look for photos of the pilgrimage in the bulletin next week. The Shrine and Basilica are staffed by the Conventual Franciscan Friars. If you have never been to the Shrine and Basilica, I would encourage you to do so – **www.olcshrine.com**. In fact, in various recent conversations with parishioners, I think a lot of people in our parish have never been there – and it's only 90 minutes north of Columbus. Perhaps we need to organize a parish pilgrimage to Carey. Thoughts?

Fr. Mike

Fr. Michael Lumpe, Pastor

The Law of Love:

CONNECTING THE COMMANDMENTS, THE GOSPELS & THE BEATITUDES INTO A LIVING FAITH

Article by Father Michael Lumpe

Many Christians fall into the trap of viewing the spiritual life as a fragmented timeline: the "harsh rules" of Mount Sinai in the Old Testament, replaced by the "gentle blessings" of the Sermon on the Mount in the New Testament. This is a profound misunderstanding of Divine Revelation. As the *Catechism of the Catholic Church* teaches, the Law of the Gospel does not abolish the Old Law but fulfills it, brings out its hidden possibilities, and leads it to perfection. Christ's teaching reaches beyond external observance to reform the heart, the root of human acts (see CCC 1967–1968).

When the expert in the law asked Jesus which commandment was the greatest (Matthew 22:34-40), Christ did not invent a new path. Drawing upon Deuteronomy 6:5 and Leviticus 19:18, He revealed the unity of the Law in two inseparable loves: love of God with one's whole being, reflected especially in the first three commandments, and love of neighbor, reflected in the remaining seven. He brings these commandments to their fullness by directing them toward the conversion of the human heart. To live a life pleasing to God, we must "connect the dots" between the foundational boundaries of the Ten Commandments, the internal architecture of the Beatitudes, and the ultimate mandate to be active disciples of Christ.

The Fountain of Grace: Fulfilling the Law in Reciprocal Love

We cannot begin to understand or live these commands unless we first anchor ourselves in the breathtaking reality of the love that God the Father and His Son, Jesus Christ, have for us. God does not issue commands from a place of cold detachment. Rather, every boundary He sets is born out of an infinite, passionate desire to protect us and draw us into union with Himself. As the Apostle Saint John writes: "*In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins*" (1 John 4:10).

When we contemplate Christ's sacrifice on the Cross, obedience is revealed not as servile fear but as a grace-filled response to the One who loved us first. We do not keep the commandments merely to satisfy an external requirement or to earn God's love. Rather, strengthened by the Holy Spirit, we answer the love already offered to us and learn the freedom of becoming who God created us to be. Jesus expresses this relationship simply: "If you love me, you will keep my commandments" (John 14:15).

The Sacred Covenant

To truly appreciate this dynamic, we must understand that God's relationship with humanity is built upon a covenant, a concept that modern culture frequently confuses with a mere contract. In our secular world, a contract is a transactional legal agreement – an exchange of goods or services based on a signature ("*I will do this if you do that*"). When we apply a contract mindset to our faith, the spiritual life degenerates into cold legalism, and the Commandments look like a checklist to buy our way into heaven.

In Sacred Scripture and Catholic tradition, a covenant is entirely different. A covenant is a holy, life-giving oath that establishes a permanent family bond. It is an exchange not of property, but of persons ("*I will be your God, and you shall be my people*"). A contract is a business deal; a covenant is a marriage or an adoption. When God calls us into a covenant, He is not acting as a corporate CEO enforcing compliance; He is acting as a loving Father welcoming us into His household. The Ten Commandments and the Gospel are not restrictive roadblocks designed to steal our joy. They are the sacred "family rules" given by a Father who wants to keep His children safe from the soul-destroying wreckage of sin.

This covenantal relationship carries two profound, reciprocal realities:

- **God's Side of the Covenant:** This is marked by absolute fidelity, sacrificial love, and bottomless mercy. Even when humanity repeatedly broke the covenant through sin – from Adam through the history of Israel – God remained fiercely loyal. He ultimately fulfilled the covenant perfectly by sending His Only Begotten Son. Through the New Covenant sealed in Christ's Blood, God commits Himself entirely to us, gifting us with the forgiveness of sins, the indwelling of the Holy Spirit, and a promise never to abandon us.
- **Our Side of the Covenant:** This is a response of loving trust, filial obedience, and total surrender. Because we are adopted sons and daughters, our obedience is born of love, not fear. We keep the family rules to guard the family name and to remain safely on the narrow path that leads to everlasting life.

To sustain us in this lifelong covenant, Christ did not leave us to rely on our own fragile willpower. He left us the Holy Eucharist. In every Mass, when the priest elevates the chalice and proclaims the "*New and Eternal Covenant,*" we are physically fed by the very love that fulfilled the law. It is through the Eucharist that we receive the daily supernatural food required to transform these high moral ideals into a lived reality, allowing Christ to live, love, and obey within each and every one of us, at all times, before all people.

As Pope Saint John Paul II masterfully explained in his landmark encyclical *Veritatis Splendor (The Splendor of Truth)*: "*The text of the Ten Commandments is not to be seen as a minimum limit not to be gone beyond, but rather as a path involving a moral and spiritual journey towards perfection, at the heart of which is love... God's command is not something external or imposed; it is the path of life, the gift of His love*" (Veritatis Splendor, 15, 24).

The Blueprint of Transformation: Three Mounts

The Ten Commandments represent the essential framework of a righteous life – telling us what boundaries we must not cross; the Beatitudes (Matthew 5:1-12a) are the interior dispositions required to live those laws perfectly. To move from the thunder of Mount Sinai to the gentle breeze of the Mount of the Beatitudes is not to abandon the law, but to allow Christ to write it directly onto our hearts. The Ten Commandments establish the necessary foundations, revealing the minimum requirements of justice and life within God's covenant. The Beatitudes, however, act as the interior architecture of the soul, transforming external compliance into an intentional, burning desire for holiness.

This movement represents a profound spiritual graduation from the letter of the law to its supernatural spirit. Where the Old Law says, "Do not commit murder," Christ's sermon on the mount pierces deeper, challenging us to root out the anger, malice, and silent contempt hidden within our thoughts. The Beatitudes do not lower the bar of the Commandments; they raise it to the level of the human heart, where all moral actions are born. They call us to a state of being rather than just a checklist of doing, carving out a holy space within us where our natural human impulses are entirely surrendered to divine grace.

To understand how this interior conversion takes place, we must look to another mountain peak: Mount Tabor, the Mountain of the Transfiguration (Matthew 17:1–8). There, enveloped in a radiant cloud, Jesus revealed His divine glory alongside Moses, who represents the Law, and Elijah, who represents the Prophets. In that breathtaking moment, the voice of God the Father thundered from heaven, giving humanity a definitive, eternal command: *"This is my beloved Son, with whom I am well pleased; listen to him"* (Matthew 17:5). To truly "listen to Him" means far more than merely hearing His words with our ears; it means allowing His timeless truths to penetrate the crust built up around our hearts, remove our worldly armor, smash our worldly illusions, and reshape our entire identity. When we fully listen to Jesus, the same uncreated light that transfigured His garments on Mount Tabor begins to transfigure our broken human nature from the inside out, empowering us to live a life we could never achieve on our own.

As Pope Benedict XVI beautifully wrote: "*The Beatitudes are the transposition of the Cross and Resurrection into discipleship... They are completely paradoxes – the standards of the world are turned upside down as soon as things are seen from God's perspective*" *("Jesus of Nazareth,"* pp. 70-74).

By listening to the Son and embracing these divine paradoxes, we allow our worldly logic to be shattered so that the true, transfigured image of Christ can be formed within us, and that all-important connectivity with Christ becomes a reality; as Jesus said: *"I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing"* (John 15:5).

The Structural Alignment

The following parallels are offered as a thought-provoking meditation, originally provided to us in seminary during a spiritual conference by Fr. Richard Tomasek, S.J. (God rest his soul), who served as Director of Spiritual Formation at the Pontifical College Josephinum here in Columbus. Each Beatitude illuminates the whole life of discipleship, and several may deepen our understanding of any given commandment.

The Commandment (Exodus 20)	Christ's Gospel Deepening	The Aligning Beatitude (Matthew 5)	Covenantal Integration
1. No other gods before Me	Matthew 4:10: Worship and serve God alone.	"*Blessed are the poor in spirit...*" (v. 3)	Detaching from worldly idols to rely solely on God as our ultimate good.
2. Do not take God's name in vain	Matthew 5:34-37: Let your 'Yes' be 'Yes'. Perfect integrity honors His name.	"*Blessed are the meek...* (v. 5)	Humbly submitting our speech, pride, and actions to God's authority.
3. Keep holy the Sabbath day	Mark 2:27-28: Restoring the Sabbath as a day of healing, mercy, and worship.	"*Blessed are those who mourn...*" (v. 4)	Resting in divine comfort rather than seeking worldly distractions.
4. Honor your father & mother	Matthew 15:4-6: Rebuking loopholes that neglect parental care and familial duty.	"*Blessed are those who hunger and thirst for righteousness...*" (v. 6)	Longing for the restoration of divine order and love within families and society.
5. Do not kill	Matthew 5:21-22: Anger and insults in the heart make us subject to judgment.	"*Blessed are the peacemakers...*" (v. 9)	Actively dismantling malice and planting seeds of reconciliation among siblings in Christ.
6. Do not commit adultery	Matthew 5:27-28: Looking at another person with lustful intent violates the heart.	"*Blessed are the pure in heart...*" (v. 8)	Cultivating custody of the eyes and mind to see others with the pure dignity God gave them.
7. Do not steal **10. Do not covet**	Luke 12:15 / 19:8: Guarding against greed; making radical restitution like Zacchaeus.	"*Blessed are the merciful...*" (v. 7)	Replacing grasping hands with giving hands; prioritizing generosity over possession.
8. Do not bear false witness	Matthew 15:19: False testimonies flow from an evil heart and destroy truth.	"*Blessed are those who are persecuted for righteousness' sake...*" (v. 10)	Standing uncompromised in covenantal truth, even when the world slanders you.
9. Do not covet your neighbor's wife	Covetousness, concupiscence; lust of the eyes and of the flesh. (1 John 2:16)	"*Blessed are the pure in heart (v.8)*	Cultivating custody of the eyes and mind to see others with the pure dignity God gave them.

Wisdom from the Modern Desert

In navigating this climb from external law to interior transformation, the Church has been blessed by three distinct modern spiritual teachers whose insights illuminate this shared journey: Father Henri Nouwen, Father Thomas Merton, and Servant of God Father John A. Hardon, S.J. Though their temperaments and approaches differed, each confronted the profound challenge of what it means to be fully surrendered to Christ.

Fr. John Hardon, S.J. on the Necessity of the Beatitudes: Father Hardon insisted that keeping the Commandments without striving for the heights of the Beatitudes is spiritually unsustainable. He observed that Christ gave us the Beatitudes because mere human strength cannot even keep the basic law without extraordinary divine grace: "*The Beatitudes are a summary of Christ's elevation of Jewish ethics to a height never before known to the human race... The Son of God not only preached the Beatitudes, but lived them as a model of how we are to follow His example*" *("A Giant of Faith Passes to God,"* The Catholic Faith Magazine, Vol. 1, No. 2, 1995).

"*Moral theology concerns the duties of Christian believers, whereas ascetical theology is the science of Christian perfection. In practice, one must do more than what is strictly required, or they will not even be able to do what is required*" *("Introduction to Catholic Morality: The Path to Perfection,"* Conference Series, 1982).

Fr. Thomas Merton, O.C.S.O. on True Humility and Obeying God Over Man: The Trappist Monk Father Thomas Merton addressed the spiritual friction that occurs when divine truth collides with human pride. For Merton, humility is not self-abasement; it is stripping away worldly illusions so that we submit only to God's standard: "*Pride makes us artificial and humility makes us real... It is not humility to insist on being someone that you are not. It is humility to face what you really are in the sight of God*" *("No Man Is an Island,"* Chapter 11).

"*What matters in the spiritual life is not for you to be always comfortably aligned with the opinions of men, but for you to be heroically faithful to grace, to truth, and to divine love.*" *("New Seeds of Contemplation,"* p. 125).

Fr. Henri Nouwen on Obedience Born of Being Beloved: Father Henri Nouwen brought this transformation back to its heartbeat: reciprocal, covenantal love. Obedience to God's commandments is never slavery; it is the spiritual posture of a beloved child listening attentively to the Father: "*To be obedient means to listen. It comes from the Latin word 'audire', which means to listen with all of your heart. When we listen to Jesus, who tells us that we are the Beloved of God, obedience becomes an act of love rather than an act of fear. We obey because we trust the Voice that calls us home*" *("Life of the Beloved: Spiritual Living in a Secular World,"* pp. 68-72).

The Call to Humility

To truly engage with the Ten Commandments and the Sermon on the Mount, we must allow ourselves to be challenged and converted by them. God's Word does not leave us comfortable in our lukewarmness; it is a mirror that exposes our hidden faults. Christ reveals that grave outward sins take root in the heart: lust must be resisted before it becomes adultery, and anger must be surrendered before it grows into hatred or violence. Measured against His call to holiness, we recognize our spiritual poverty and our need for grace.

We cannot fulfill this law by our own willpower. This realization invites each of us to humility. Rather than excusing our sins or reshaping God's commands around our preferences, we bring our lives honestly before the Lord. Trusting both His truth and His mercy, we ask for the grace to repent, to receive forgiveness, and to grow in loving obedience.

God's law is the highest measure of every human law and institution. Ordinarily, Christian discipleship includes respect for legitimate civil authority and conscientious obedience to just laws. Yet when a human law or command clearly contradicts the moral order, the fundamental rights of the person, or the teaching of the Gospel, the Christian must echo Saint Peter and the Apostles in Acts 5:29: "We must obey God rather than men." Such resistance is not contempt for civil society, but fidelity to God joined to humility, prudence, charity, and a willingness to accept the consequences of conscience.

When Christ's teachings challenge our lifestyles, our culture, or our pride, we humble ourselves because we know that He alone possesses the ultimate truth; in fact, Jesus is Truth personified. We declare alongside Peter in John 6:68: "*Lord, to whom shall we go? You have the words of eternal life.*" Yielding to the friction of the Gospel means recognizing that Christ's challenging words are not restrictive cages, but the precise medicine required for everlasting life.

As Saint Thérèse of Lisieux, the Little Flower, wisely observed: "*It is humility alone which can bring us to God... Holiness does not consist in this or that practice, it consists in a disposition of the heart which makes us humble and small in the arms of God, conscious of our weakness, and confident even to audacity in His Fatherly goodness*" *("Story of a Soul,"* Chapter 9).

From Simply Hearing to Actively Doing

Understanding this alignment can remain merely academic unless sound doctrine bears fruit in a life of charity. Right belief and right practice belong together, for the grace received in faith calls us to loving obedience. This is the warning issued by Saint James: *"But be doers of the word, and not hearers only, deceiving yourselves"* (James 1:22). To hear the word without doing it is to see our reflection in a mirror, walk away, and immediately forget what we look like. Jesus did not deliver the Sermon on the Mount to give us an idealistic philosophy; He gave us a plan to achieve holiness.

Saint Augustine, the great Doctor of the Church, synthesized this beautifully in his commentary on the Sermon on the Mount: "*If anyone will piously and soberly consider the sermon which our Lord Jesus Christ spoke on the mount, I think that he will find in it, so far as regards the highest morals, a perfect standard of the Christian life*" *("Our Lord's Sermon on the Mount,"* Book 1, Chapter 1).

A "doer" of the word does not simply refrain from physical murder; a doer actively roots out the hidden weeds of gossip, resentment, and passive-aggressive bitterness toward a coworker. A "doer" does not merely avoid stealing physical goods; they actively seek out the poor to offer their time, talent, and treasure in a spirit of evangelical mercy.

This is where the horizontal dimension of our covenant becomes real. Because the covenant makes us children of God, it simultaneously makes us brothers and sisters to one another. We cannot love the Father while mistreating His children. Getting back to the core of the Gospel means recognizing that love of God and love of neighbor are entirely locked together. To become a doer of the word is to transition from a religion of external box-checking to a life of radical, relational imitation of Jesus Christ.

The Call to Imitation

Folks, to live a life that is pleasing to God our loving Father and Creator of all that is right and good and true, we must see the unity among the Ten Commandments, the Beatitudes, and Christ's call to discipleship. The commandments name the covenantal path of love; the Beatitudes reveal the character formed by grace; and the Gospel sends us forth to embody that love in concrete works of mercy, justice, worship, and reconciliation.

As we strive to live out this calling, we must remain vigilant against the spiritual laws of consumption. In the physical and digital worlds, we well know the phrase "garbage in, garbage out." The same is true for the human soul. If we constantly saturate our minds and hearts with the secular world's empty promises, toxic media, material anxieties, and shallow definitions of success, we will inevitably produce fruits of division, restlessness, and sin. We cannot live a divine covenant while feeding on worldly garbage.

Instead, we must actively choose a life of sacred consumption. We must allow Sacred Scripture to be our daily roadmap, illuminating our path and reshaping our thoughts to align them to the mind of Christ and align our hearts to that of the Sacred Heart of Jesus and the Immaculate Heart of the Blessed Virgin Mary. We must anchor our daily routine in a strong prayer life, intentionally carving out time to sit in silence with the Father. Most beautifully, we are called to bring our prayer directly before the Blessed Sacrament. Spending time in Eucharistic Adoration – gazing upon the Lord and allowing Him to gaze upon us – is the ultimate antidote to the noise and clutter of our modern world. Experience how, in His presence, that our hearts are quieted, healed, and realigned with the Law of Love.

Let us pray for the grace to move beyond mere compliance and grow in the freedom of the children of God. Let us ask the Holy Spirit to conform our hearts more closely to Christ so that love of God and neighbor increasingly shapes our choices. When we recognize the "garbage" of the secular world creeping into our lives, let us return to the Lord immediately through frequent confession in the Sacrament of Reconciliation, and let ourselves be continuously nourished and rebuilt by receiving the Holy Eucharist. Then the truth we hear at our Daily and Sunday Masses can truly take flesh in our homes, workplaces, and communities, and our lives can bear visible witness to the Gospel the world so desperately needs.



To inspire us on our journey of moving from a hearer to a doer of the Word, let's make this timeless prayer of Saint Ignatius of Loyola our own: "*Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. Thou hast given all to me; to Thee, O Lord, I return it. All is Thine, dispose of it wholly according to Thy will. Give me Thy love and Thy grace, for this is sufficient for me.*"

Mass Intentions

MONDAY, OCTOBER 26

6:30 AM Patrick Day †
8:00 AM For the needs of our parishioners as they begin the week
5:30 PM Daniel Richardson †

TUESDAY, OCTOBER 27

6:30 AM Clara & William Fortuna †
8:00 AM Art & Donna Harre †

WEDNESDAY, OCTOBER 28

6:30 AM Kenny Bramer †
5:30 PM Naferio & Mary Felice †

THURSDAY, OCTOBER 29

6:30 AM Sue Devore †
8:00 AM Daniel Baumann †

FRIDAY, OCTOBER 30

6:30 AM Intention for the Dunasky Family
8:00 AM Stacy Ruff †

SATURDAY, OCTOBER 31

8:00 AM Zewdi Sereke †
5:30 PM Zewdi Sereke †

SUNDAY, NOVEMBER 1

Solemnity of All Saints Day

7:15 AM Robert Bickis, Sr. †
8:45 AM Eugenio & Valencia Family †
10:45 AM James R. Kodger †
5:30 PM For the People of St. Brendan Parish

(† Intention is for someone deceased.)

Online Mass Intentions

Visit **https://tinyurl.com/massintent** or scan the QR code and fill out the form to pay by credit/debit card or, include **$10** cash or check in the Mass Intention form/envelopes (in the Church Gathering Area) and drop it off at the Parish Office or in the baskets during Mass.

Financial Stewardship

St. Brendan Parish is sustained by the generosity of our parishioners through time, talent & treasure. For all you do, **thank you!**

Offertory, Oct. 18, 2026 *(Cash, checks, online giving)*	**$44,757**
Weekly Budgeted	**$55,375**

Give online via PushPay by scanning the QR code.



Congratulations

ON THE BAPTISM OF:

Briella Kay Lanica

October: Month of the Rosary
"The Gospel on a String" – A Compendium on the Holy Rosary

Article by Father Michael Lumpe

Popes, theologians, and educators have used this poetic nickname for the Rosary because the prayer is essentially structured to meditate directly on the life, ministry, death, resurrection and ascension of Jesus Christ as told in the New Testament. The Holy Rosary has long stood as a crown jewel of Catholic devotion, serving as both a shield of spiritual protection and a profound method of biblical contemplation. Across the centuries, the Successors of Saint Peter, together with the Church's greatest saints and theologians, have continuously exhorted the faithful to fly to this prayer. Far from a mechanical repetition of formulas, the Rosary is structured to conform our souls to the likeness of Christ under the loving and maternal gaze of the Blessed Virgin Mary, Our Mother.

As we soon close out October, the Month of the Rosary, I thought it fitting that a compendium of thought on the Rosary be communicated. And while October soon comes to an end, let's make sure that our praying the Rosary continues beyond October. Let's heed the call of the Blessed Virgin Mary to pray the Rosary daily – on our own, with our families, in Church, at work, with friends, wherever we can. Keep your Rosary with you – in your pockets, in your purse, in your desk drawer, in your car, so that your Rosary (or Rosaries) is readily available to be prayed.

The Voice of the Popes

1. Pope Leo XIII – Octobri Mense (1891)
Known as the "Pope of the Rosary," Leo XIII wrote eleven encyclicals on this devotion during a period of intense societal secularization. He presented the Rosary as a strategic Marian defense framework against the moral and spiritual evils afflicting the world.

"The Rosary is the most excellent form of prayer and the most efficacious means of attaining eternal life. It is the remedy for all our evils, the root of all our blessings. There is no more excellent way of praying." (Pope Leo XIII, Encyclical Octobri Mense, September 22, 1891, paragraph 4)

2. Pope Saint Pius X – Testament to the Faithful
Pope Saint Pius X deeply loved the Rosary, viewing it as an accessible treasury of divine grace capable of transforming ordinary Christian life into a vibrant witness of faith.

"The Rosary is the most beautiful and the most rich in graces of all prayers; it is the prayer that touches most the Heart of the Mother of God… and if you wish peace to reign in your homes, recite the family Rosary." (Pope Saint Pius X, Testament to the Faithful)

3. Pope Pius XII – Ingruentium Malorum (1951)
Writing in the turbulent wake of World War II and amidst the rising threat of global secularization, Pope Pius XII turned the Church's gaze to the domestic church, highlighting the Family Rosary as an indispensable anchor for the home.

"The custom of the family Rosary is a most efficacious means. What a beautiful sight – and most pleasing to God – when at the close of the day the Christian home resounds with the repetition of praises in honor of the high Queen of Heaven! Then the Rosary, gathered up from every side, unifies the hearts of the parents and children, binds them in religious concord, and inspires them with a serene peace." (Pope Pius XII, Encyclical Ingruentium Malorum, September 15, 1951, paragraph 13)

4. Pope Saint Paul VI – Marialis Cultus (1974)
In his landmark apostolic exhortation on Marian devotion, Paul VI emphasized that the Rosary is inherently biblical and must be approached with quiet reverence to bear true spiritual fruit.

"Without contemplation, the Rosary is a body without a soul, and its recitation runs the risk of becoming a mechanical repetition of formulas, in violation of the admonition of Christ... By its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, which favors in the individual meditation on the mysteries of the Lord's life." (Pope Saint Paul VI, Apostolic Exhortation Marialis Cultus, February 2, 1974, paragraph 47)

5. Pope Saint John Paul II – Rosarium Virginis Mariae (2002)
In this Apostolic Letter, Saint John Paul II introduced the Luminous Mysteries and forcefully reemphasized that the Rosary is fundamentally Christocentric, inviting the faithful to look upon the face of Jesus Christ through the loving, contemplative eyes of His mother.

"The Rosary, though clearly Marian in character, is at heart a Christocentric prayer. In the sobriety of its elements, it has all the depth of the Gospel message in its entirety, of which it can be said to be a compendium. It is an echo of the prayer of Mary, her perennial Magnificat for the work of the redemptive Incarnation which began in her virginal womb." (Pope Saint John Paul II, Apostolic Letter Rosarium Virginis Mariae, October 16, 2002, paragraph 1)

Part II: Papal Pilgrimages to Fátima

The 1917 apparitions of Our Lady at the Cova da Iria in Fátima, Portugal, heavily framed modern papal devotion. In every single one of her six appearances to the shepherd children – Lucia, Francisco, and Jacinta – Our Lady specifically requested: "Pray the Rosary every day, in order to obtain peace for the world, and the end of the war." Successive popes traveling as pilgrims to the shrine have echoed this urgent call.

1. Pope Saint Paul VI (May 13, 1967)
On the 50th anniversary of the apparitions, Paul VI traveled to Fátima as a spiritual pilgrim, warning a fractured world that peace cannot be achieved without structural moral conversion and intense prayer.

"The condition of the Church and of the world is grave... to do penance, to pray, and above all, to recite the Rosary every day for peace in the world." (Pope Saint Paul VI, Homily on the Fiftieth Anniversary of the Apparitions of Our Lady of Fátima, May 13, 1967)

2. Saint John Paul II (May 13, 1982)
Exactly one year after surviving an assassination attempt in Saint Peter's Square on May 13, 1981, Saint John Paul II journeyed to Fátima to place the assassin's bullet into the crown of Our Lady's statue. In his homily, he linked maternal solicitude directly to our daily handling of the beads.

"The Rosary is Mary's prayer... pray very much; recite the Rosary every day." (Saint John Paul II, Homily at the Mass of Our Lady of Fátima, May 13, 1982)

3. Pope Benedict XVI (May 12, 2010)
Leading the faithful during a candlelight procession before the Chapel of Apparitions, Benedict XVI explained how the structural repetition of the Rosary gently conforms the human soul to Christ's light through scriptural meditation.

"In our day, the Rosary is a biblical prayer, completely woven out of Sacred Scripture... The repetitious prayer of the Rosary can be understood as an exercise of love, which slowly trains our thoughts and feelings to look upon Christ with the same love with which Mary looked upon Him." (Pope Benedict XVI, Address at the Blessing of Candles & Recitation of the Rosary, Fátima, May 12, 2010)

Part III: The Wisdom of Saints and Theologians

1. Saint Louis de Montfort
The great apostle of Marian total consecration spoke of the Rosary not merely as a pious recommendation, but as an unmatched catalyst for rapid spiritual advancement.

"The Rosary is the most powerful weapon to touch the Sacred Heart of Jesus, Our Redeemer, who loves His Mother so much." (Saint Louis de Montfort, "The Secret of the Rosary")

2. Saint Padre Pio of Pietrelcina
The humble Capuchin mystic was rarely seen without a rosary wrapped tightly around his hands. For Padre Pio, the beads were an instrument of active spiritual combat against the forces of darkness.

"The Rosary is the weapon for these times. Put all your trust in it. It has won victories over the world, the flesh, and the devil." (Saint Padre Pio of Pietrelcina, "Sayings of Padre Pio")

3. Blessed Archbishop Fulton J. Sheen
The legendary 20th-century communicator beautifully articulated the psychological and meditative value of the Rosary, dispelling the myth that it is empty or repetitive.

"The Rosary is the book of the blind, where souls see and there enact the greatest drama of love the world has ever known; it is the book of the simple, which initiates them into mysteries and knowledge more satisfying than the education of other men; it is the book of the aged, whose eyes close upon the shadow of this world, and open on the substance of the next." (Venerable Archbishop Fulton J. Sheen, The World's First Love)

4. Servant of God Fr. John Hardon, S.J.
The renowned American theologian and author emphasized that the modern crisis of faith requires a deliberate return to structured, contemplative Marian devotion.

"The Rosary is a profession of faith in the principal mysteries of the Christian religion. It is a tool for growing in the theological virtues of faith, hope, and charity, because each mystery provides us with a visual scene of Christ's love." (Fr. John Hardon, S.J., "Theological Reflections on the Rosary")

Heeding the Maternal Call

From the structural magisterial teaching of Pope Leo XIII to the dynamic Christological vision of Pope Saint John Paul II, the Church leaves no room for doubt: the Rosary is an irreplaceable school of contemplation. As Sister Lúcia of Fátima wrote, "*There is no problem, I tell you, no matter how difficult it is, that we cannot resolve by the prayer of the Holy Rosary.*" By meditating on these sacred mysteries, the faithful absorb the virtues of Christ, fortify their families against worldly secularization, and align their hearts with the triumphant, immaculate love of Mary.

PARISH PRAYER REQUESTS

If you would like our parish to pray for loved ones who are **ill at home**, **hospitalized,** or are **active duty military**, fill out our *Bulletin Prayer Request Form* via the QR code or at **www.bit.ly/Bulletin-Prayer-List**. If someone was deleted from the list but is still ill, fill out a new request, or if you would like a pastoral visit, call ***614-876-1272.***

Please join us in praying for...

THOSE HOSPITALIZED OR ILL:

Sean Grier
Ken Weitmarshen
Margie Hiam
Curt Thayer
Bertha Torok
Ilona Owens
Joseph Rienhard
Dave Boyd
Lisa Lynch
Chris Carrino
Eliott Verrilli
Steve Strait
Tonya Prickett
Bailey Curtis
Andrea Gigliotti
Brenda Bazan
Dochia Finsterbusch
Hannah Kelley
Mariann Chilton
Suzzette Briones
Karen Zappitelli
Francis Drlik
Heather Locricchio
Joseph Miele
Andy Ryan Hesselbart
Nichole Otayco
Bill Reinking
Michael Nguyen
Dixon Aarellano
Patrick Podobnik
Richard Torok
Jerry Price
Dolores Lynch
Sarah Ortlieb
James Jimenegz

ACTIVE DUTY MILITARY:

Thomas Dye
Aaron Huesman
Sam Imwalle
Christopher Keck
Robert Carollo
Kale Grunenwald
Cody Longstreth
Jackson Maassel
Rick Shonkwiler
Luke Stumphauzer
Kyle Mullins
Joe Alverson
Thomas Noel
Addison A.
Connor Olson
Dan Severance
Trevor Pfirrman
Zackery Reed
Robbie Hite
Ross McDonald
Maddux Cunningham

...we pray for all our men and women in service to our country, healthcare workers and first responders as well as for those no longer practicing our Catholic faith.

October: Respect Life Month

The Sanctuary of Life:

HONORING OUR SENIORS, THE ILL AND INFIRM, AND ACCOMPANYING THEM

Article by Father Michael Lumpe

Every October, the Catholic Church celebrates Respect Life Month – a sacred time to reflect on the inestimable value of every human person from conception to natural death. As we continue our series of Respect Life articles, we turn our prayerful attention to a segment of our population to whom we owe an immense debt of gratitude: our senior parents, grandparents, relatives, friends, fellow parishioners, neighbors, colleagues, coworkers. Total strangers. These individuals have built the foundations of our families, our workplaces, and our parishes.

In our fast-paced world, it is easy to succumb to what Pope Francis frequently called the "*throwaway culture.*" In this culture, human beings are too often treated like consumer goods to be discarded when they become frail or lose their economic productivity. During a prayer message on December 12, 2017, the Holy Father warned us: "A people that does not take care of grandparents, that does not treat them well, has no future!" As Catholics, we are called to a radically different path – one of deep reverence, active care, and joyful accompaniment for those who have gone before us.

The Wisdom of Pope Benedict XVI

In his address to the *22nd International Congress of the Pontifical Council for Health Pastoral Care (November 17, 2007)*, Pope Benedict XVI's words should resonate with anyone who is caring for an ill, aged or infirm family member or friend, along with family members so that we better understand what it means to live and to spread the "Gospel of Life." Below is an excerpt from his Address:

If it is true that human life in every phase is worthy of the maximum respect, in some sense it is even more so when it is marked by age and sickness. Old age constitutes the last step of our earthly pilgrimage, which has distinct phases, each with its own lights and shadows. One may ask: Does a human being who moves toward a rather precarious condition due to age and sickness still have a reason to exist? Why continue to defend life when the challenge of illness becomes dramatic, and why not instead accept euthanasia as a liberation? Is it possible to live illness as a human experience to accept with patience and courage?

The person called to accompany the aged sick must confront these questions, especially when there seems to be no possibility of healing. Today's efficiency mentality often tends to marginalize our suffering brothers and sisters, as if they were only a "weight" and "a problem" for society. The person with a sense of human dignity knows that they are to respect and sustain them while they face serious difficulties linked to their condition. Indeed, recourse to the use of palliative care when necessary is correct, which, even though it cannot heal, can relieve the pain caused by illness. Alongside the indispensable clinical treatment, however, it is always necessary to show a concrete capacity to love, because the sick need understanding, comfort and constant encouragement and accompaniment. The elderly in particular must be helped to travel in a mindful and human way on the last stretch of earthly existence in order to prepare serenely for death, which - we Christians know - is a passage toward the embrace of the Heavenly Father, full of tenderness and mercy.

I would like to add that this necessary pastoral solicitude for the aged sick cannot fail to involve families, too. Generally, it is best to do what is possible so that the families themselves accept them and assume the duty with thankful affection, so that the aged sick can pass the final period of their life in their home and prepare for death in a warm family environment. Even when it would become necessary to be admitted to a health-care structure, it is important that the patient's bonds with his loved ones and with his own environment are not broken. In the most difficult moments of sickness, sustained by pastoral care, the patient is to be encouraged to find the strength to face his hard trial in prayer and with the comfort of the sacraments. He is to be surrounded by brethren in the faith who are ready to listen and to share his sentiments. Truly, this is the true objective of "pastoral" care for the aged, especially when they are sick, and more so if gravely sick.

On many occasions, my Venerable Predecessor John Paul II, who especially during his sickness offered an exemplary testimony of faith and courage, exhorted scientists and doctors to undertake research to prevent and treat illnesses linked to old age without ever ceding to the temptation to have recourse to practices that shorten the life of the aged and sick, practices that would turn out to be, in fact, forms of euthanasia. May scientists, researchers, doctors, nurses, as well as politicians, administrative and pastoral workers never forget that the temptation of euthanasia appears as "one of the more alarming symptoms of the 'culture of death', which is advancing above all in prosperous societies" (Evangelium Vitae, n. 64). Man's life is a gift of God that we are all called to guard always.

The Foundations of Honor: Scripture & the Catechism

Our obligation to cherish and support our cherished seniors is woven into the very fabric of Divine Revelation. The Fourth Commandment commands us to "*Honor your father and your mother*" (Exodus 20:12). This duty does not expire when our parents reach old age; rather, it intensifies when they become dependent on our care.

The Book of Sirach reminds us of the tender patience required in these years: "*O son, help your father in his old*

age, and do not grieve him as long as he lives; even if he is lacking in understanding, show forbearance; in all your strength do not despise him" (Sirach 3:12-13).

The *Catechism of the Catholic Churc*h explicitly extends this familial duty to the wider community and social sphere, and states that children and the broader community bear a serious responsibility to provide for the elderly: "*As much as they can, they must give them material and moral support in old age and in times of illness, loneliness, or distress*" (CCC 2218).

Whether they are our direct relatives, aging colleagues in the workplace, neighbors and friends who live at home or have moved to a senior residence facility, or the quiet faces in the back pews of our parishes, we are called to meet them with the genuine warmth of Christian love and charity.

"Where charity and love prevail, there God is ever found. Brought here together by Christ's love, by love are we thus bound" (First verse of the hymn "Where Charity & Love Prevail").

The Cry of Loneliness: "Why Am I Still Here?"

As our elders advance into their 80s, 90s and beyond, they frequently battle hidden, profound emotional crosses. It is common for seniors to look around and realize most of their peers, siblings, and lifelong friends have already passed away. This feeling of isolation, combined with a perceived lack of love or regular attention from their own busy families and friends, can easily spiral into severe depression.

In their quiet moments, many seniors deeply ponder their purpose, asking with heavy hearts: "I am in my 90s, and I do not understand why God still has me here."

When family members fail to visit, or when elders feel they have become an emotional or financial burden, the secular world's push for euthanasia begins to look like an enticing escape for some. This agonizing question is not a request for a lethal prescription; it is a desperate cry for community, affirmation, and love.

As a Christian family, our response must be to step into that void of loneliness, reassuring them that their presence is a gift, their prayers are a powerhouse for the Church, and their life remains profoundly valuable to God and to us.

The Christian Meaning of Suffering & Illness

As life progresses toward its twilight, terminal illnesses such as cancer can enter the frame. In these moments, physical pain and the fear of bodily decline can threaten to overwhelm the human spirit. However, Christian theology provides a profound answer to the mystery of suffering.

In his landmark apostolic letter *Salvifici Doloris*, Pope Saint John Paul II explored how human suffering can be united to the Passion of Jesus Christ. He wrote that suffering is not empty or meaningless; rather, it is a unique invitation to share in the redemptive work of the Cross.

When we journey with a loved one who is suffering, our primary role is not to seek a premature exit, but to offer *compassion* – from the Latin *compati* which literally means "to suffer with" or "to endure with." Pope Benedict XVI beautifully articulated this in his encyclical Spe Salvi: "*It is not by sidestepping or fleeing from suffering that we are healed, but rather by our capacity for accepting it, maturing through it and finding meaning through union with Christ, who suffered with infinite love.*"

Why the "Option" of Euthanasia & Assisted Dying is Wrong in All Circumstances

"The Catholic Church's position on assisted dying is absolute and unequivocal: It is morally wrong, regardless of the circumstances or motivations involved. This teaching is grounded in several interlocking theological and philosophical convictions concerning the nature of human life, the meaning of suffering, the limits of personal autonomy and the sovereignty of God. The differences between Catholic teaching and the proponents of medically assisted death reflect long-standing philosophical differences about autonomy, dignity and how to approach suffering" *("Accompanying the Dying: A Catholic Response to Assisted Death," Catholic Health Association)*

Life is under the absolute sovereignty of God; He alone is the sole creator, author, and sustainer of all human life. For a human being to deliberately terminate a life – whether their own or another's – is to usurp a power that belongs to the Creator alone.

Furthermore, a terminal disease like cancer does not diminish a person's inherent human dignity. True dignity does not depend on our physical strength, independence, or health. To suggest that a person with advanced cancer should have their life ended implies their life has lost its worth. This is a dangerous lie.

True compassion does not mean killing the sufferer. True compassion means killing the pain through advanced palliative care, while surrounding the dying person with unconditional love, a supportive community, and the grace of the Sacraments.

A Collective Call to Putting Our Pastoral Hearts into Action

In this Respect Life Month, let us pledge to be a community that refuses to look away from the elderly, the lonely, and the ill and infirm (terminally ill and others), and instead walk alongside them as our brothers and sisters in Christ Jesus. Let us aggressively combat the isolation of our seniors by visiting our aging neighbors, calling our elderly relatives, and intentionally showing our senior parishioners that they are deeply loved and needed through personal visits and by seeing to their needs.

Let us stand at the bedside of those fighting the effects of age and illnesses (terminal or otherwise), holding their hands, managing their pain, and assuring them that they are never a burden to us or to society – they are loved by God, and they are loved by us. By walking with them faithfully until natural death, we show a secular world that every single breath is a sacred gift from God – one that we will protect, honor, and cherish until He welcomes us into eternity.



November Spotlight

Praying for the Dead and Preparing for Lent

The month of November is dedicated to the Holy Souls in Purgatory whose feast is celebrated on November 2. The Church commemorates all her faithful children who have departed from this life, but have not yet attained the joys of heaven.

The month of November is full of Memorials, feasts and solemnities including: **Solemnity of All Saints** (November 1), the **Commemoration of All the Faithful Departed** (All Souls) (November 2), the **Feast of the Dedication of the Lateran Basilica in Rome** (November 9), and **The Solemnity of Our Lord Jesus Christ, King of the Universe** (November 24).

The last two days of November mark the beginning of Advent. The liturgical color changes from green (Ordinary Time) to purple, representing a time of penance and preparation. Our materials on the Spirtual Spotlight bookshelf in November will help you prepare yourself spiritually for Advent. Take them and share them with others.

For Catholic resources and information about coming back to your faith if you have been away from the Church for some time, please visit **www.stbrendans.net/ich**

Become an OCIA Sponsor!

Our OCIA 2027 Easter Vigil Cohort is in need for parishioners who are willing to accompany and sponsor three of our catechumen and candidates who are exploring the Catholic faith. Meetings are Tuesday evenings from 6:30-8:30 PM in the Davidson Rooms. No special training needed. If God is calling you, fill out the Sponsor form on our Welcome Desk or at **https://tinyurl.com/stbOCIA** Questions? Email Wendy at **wferkany@stbrendans.net**

Eucharistic Adoration *stbrendan.weadorehim.com*

MONDAY	**6 PM–10 PM**
TUE./THU./FRI.	**8:30 AM–10 PM** *(First Fridays, see details below)*
WEDNESDAY	**7 AM–5 PM** *(Holy Hour, 6-7 PM with Confession)*
SATURDAY	**8:30 AM–1 PM**
SUNDAY	**6:30 PM–10 PM**

OUR NEXT FIRST FRIDAY ADORATION IS NOV. 6-7

The next First Friday Adoration is November 6, 8:30 AM through Saturday, November 7, 1 PM. Sign up and commit to spending an hour with our Lord at ***https://stbrendan.weadorehim.com*** and then please remember to sign in at the kiosk upon arrival.

Last Week's Respect Life Prayer Vigil in Review...





Bishop Fernandes and curial staff joined our St. Brendan prayer vigil volunteers last week in praying outside Planned Parenthood in Columbus to promote life during the 40 Days for Life campaign.

Lectio Divina

SCRIPTURE READING + MEDITATION + PRAYER + CONTEMPLATION

"What page, what passage of the inspired books of the Old and New Testaments
is not the truest of guides for human life?" +Saint Benedict, from the *Rule of Saint Benedict* (73:3)

The Month of October – a Marian Month – is dedicated to the Most Holy Rosary

"The Rosary is one of the most powerful devotions entrusted to us by Our Lady, and in these turbulent times, it remains a sure path to peace, conversion, and deeper love of Christ." +Pope Leo XIV

Monday, October 26 ~ Thirtieth Week in Ordinary Time

Holy Gospel: Luke 13:10-17 Jesus was teaching in a synagogue on the Sabbath. And a woman was there who for eighteen years had been crippled by a spirit; she was bent over, completely incapable of standing erect. When Jesus saw her, he called to her and said, "Woman, you are set free of your infirmity." He laid his hands on her, and she at once stood up straight and glorified God. But the leader of the synagogue, indignant that Jesus had cured on the Sabbath, said to the crowd in reply, "There are six days when work should be done. Come on those days to be cured, not on the Sabbath day." The Lord said to him in reply, "Hypocrites! Does not each one of you on the Sabbath untie his ox or his ass from the manger and lead it out for watering? This daughter of Abraham, whom Satan has bound for eighteen years now, ought she not to have been set free on the Sabbath day from this bondage?" When he said this, all his adversaries were humiliated; and the whole crowd rejoiced at all the splendid deeds done by him.

Meditation: Infirmities of all types – physical, emotional, spiritual – can come upon us for a variety of reasons. When these occur God can use these occasions for some purpose that we normally do not understand. When Jesus encountered an elderly woman who was spent of her strength and unable to stand upright, he gave her words of faith and freedom and he restored her to health. She must have suffered much, both physically and spiritually for eighteen years, since Jesus remarked that Satan had bound her. How can Satan do this? The Scriptures indicate that Satan can act in the world with malice and can cause injuries of a spiritual nature, and indirectly even of a physical nature. But we must remember that Satan's power is not infinite. He cannot prevent the building up of God's kingdom or reign in our lives.

Prayer: Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Jesus demonstrates the power and authority of God's kingdom in releasing people who are oppressed by physical and emotional sickness, by personal weakness and sin, and by the harassment of the evil one in their lives. It took only one word from Jesus to release this woman instantly of her infirmity. The Jewish leaders, of course, were indignant that Jesus would perform such a miraculous work on the Sabbath – the holy day of rest. They were so caught up in their ritual observance of the Sabbath that they lost sight of God's mercy and goodness. Jesus healed on the Sabbath because God does not rest from showing his mercy and love, ever. God's word has power to change us, spiritually, physically, and emotionally. We might ask ourselves today: is there anything that keeps us bound up or that weighs us down? Identify through prayer what these might be, and pray that the Lord will speak his word to you and give you freedom.

Tuesday, October 27 ~ Thirtieth Week in Ordinary Time

Holy Gospel: Luke 13:18-21 Jesus said, "What is the Kingdom of God like? To what can I compare it? It is like a mustard seed that a man took and planted in the garden. When it was fully grown, it became a large bush and *the birds of the sky dwelt in its branches*."

Again he said, "To what shall I compare the Kingdom of God? It is like yeast that a woman took and mixed in with three measures of wheat flour until the whole batch of dough was leavened."

Meditation: Unless you are a farmer, gardener or cook you might not fully understand how mustard seeds and leaven teach us about the kingdom of God. The tiny mustard seed – the smallest of seeds – literally grew to be a tree which attracted numerous birds because they loved the little black mustard seed it produced. God's kingdom works in a similar fashion. It starts from the smallest beginnings in the hearts of men and women who are receptive to God's word. And it works unseen and causes a transformation from within. Similarly a lump of dough left to itself remains just what it is, a lump of dough. But when the leaven is added to it a transformation takes place which produces rich and wholesome bread when heated - the staple of life for humans. Our faith can transform us from ordinary persons plodding through life into persons who have direction, purpose, hope and meaning in life.

Prayer: Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: We are often tempted to "throw in the towel" of our faith based on any number of life's circumstances or challenges. And sometimes we are guilty of doing just that. But when the dust settles, and we come to our senses, we recognize the importance of our faith in continually nourishing us with the truth, and the need to turn to God and to Jesus – and the Blessed Virgin Mary and the saints – for help, for direction, for guidance. Often when we are at our lowest points in life, that small mustard seed size of faith within us begins to take root and grow, or that leaven begins to transform us from despair to hope, getting us back on the path of once gain following Christ, recognizing that our faith and hope in Christ is all we really have to cling to help us in life's situations, but also to help us achieve our ultimate desire – to spend eternity with Christ in heaven.

Wednesday, October 28 ~ Thirtieth Week in Ordinary Time
Saints Simon and Jude, Apostles

Holy Gospel: Luke 6:12-16 Jesus went up to the mountain to pray, and he spent the night in prayer to God. When day came, he called his disciples to himself, and from them he chose Twelve, whom he also named Apostles: Simon, whom he named Peter, and his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor.

Meditation: When Jesus embarked on his mission he chose twelve men to be his friends and apostles. In the choice of the twelve, we see a characteristic feature of God's work: Jesus chose very ordinary people, from everyday walks of life. They were non-professionals, who had no wealth or position. They were chosen from the common everyday people who did ordinary things, had no special education, and no social advantages. Jesus wanted ordinary people who could take an assignment and do it extraordinarily well. He chose these men, not for what they were, but for what they would be capable of becoming under his direction and power. When the Lord calls us to serve, we must not shrug back because we think that we have little or nothing to offer. The Lord takes what ordinary people, like us, can offer and uses it for greatness in his kingdom. Is there anything holding you back from giving yourself unreservedly to God, perhaps in a vocation as a priest or religious?

Prayer: O God, who by the blessed Apostles have brought us to acknowledge your name, graciously grant, through the intercession of Saints Simon and Jude, that the Church may constantly grow by increase of the peoples who believe in you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Wherever Jesus went the people came to him because they had heard all the things he did. They were hungry for God and desired healing from their afflictions. In faith they pressed upon Jesus to touch him. As they did so power came from Jesus and they were healed. Even demons trembled in the presence of Jesus and left at his rebuke. Jesus offers freedom from the power of sin and oppression to all who seek him with expectant faith. When you hear God's word and consider all that Jesus did, how do you respond? With doubt or with expectant faith? With skepticism or with confident trust? Ask the Lord in prayer to increase your faith in his saving power and grace.

Thursday, October 29 ~ Thirtieth Week in Ordinary Time

Holy Gospel: Luke 13:31-35 Some Pharisees came to Jesus and said, "Go away, leave this area because Herod wants to kill you." He replied, "Go and tell that fox, 'Behold, I cast out demons and I perform healings today and tomorrow, and on the third day I accomplish my purpose. Yet I must continue on my way today, tomorrow, and the following day, for it is impossible that a prophet should die outside of Jerusalem.'

"Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together as a hen gathers her brood under her wings, but you were unwilling! Behold, your house will be abandoned. But I tell you, you will not see me until the time comes when you say, *Blessed is he who comes in the name of the Lord.*"

Meditation: When King Herod, the jealous, narcissistic ruler of Galilee, heard that thousands of people were coming to Jesus, he decided it was time to eliminate this threat to his influence and power. That is why some of the Pharisees warned Jesus to flee from the wrath of Herod. Jesus, in turn, warned them that they were in greater spiritual danger of losing both soul and body if they refused to listen to God and to his messengers the prophets. Like John the Baptist and all the prophets who preceded him, Jesus posed a threat to the ruling authorities of his day. Note that Jesus went so far as to call Herod a "fox." What did he mean by such an expression? The fox was regarded as the slyest of all animals and one of the most destructive as well. Any farmer will tell you how difficult it is to get rid of foxes who under the cover of night steal and destroy. The fox became a symbol of what was worthless, insignificant, and destructive. It takes great courage to stand up and openly oppose a tyrant. Jesus knew that he would suffer the same fate as the prophets who came before him. He not only willingly exposed himself to such danger, but he prayed for his persecutors and for those who rejected the prophets who spoke in God's name. In praying for them. Jesus prays for their conversion of mind and heart, turning away from sin, lies and deception and turning to the truth.

Prayer: Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: There are many fox-like persons in our world who in their own way, step-by-step, imitate King Herod in trying to eliminate the teachings of Jesus in the public square – some by discrediting the teachings of the Catholic Church. These people are sly and crafty just like a fox, and have an agenda that is contrary to Christ. Be attentive, be aware – do not fall prey to these people who are often glib and articulate in their speech, and many of them are in very powerful positions who know how to use social media and other methods to distribute their message.

Friday, October 30 ~ Thirtieth Week in Ordinary Time

Holy Gospel: Luke 14:1-6 On a Sabbath Jesus went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully. In front of him there was a man suffering from dropsy. Jesus spoke to the scholars of the law and Pharisees in reply, asking, "Is it lawful to cure on the Sabbath or not?" But they kept silent; so he took the man and, after he had healed him, dismissed him. Then he said to them "Who among you, if your son or ox falls into a cistern, would not immediately pull him out on the Sabbath day?" But they were unable to answer his question.

Meditation: In our increasingly busy world where we regularly try to pack ten pounds of activities into a five-pound bag, today we should give an honest assessment of how each of us approaches the commandment to observe the Sabbath as a day of rest to honor the Lord. Obviously there is a balance to be struck here. The Pharisees were convinced that Jesus was a reckless Sabbath-breaker. The Gospels record seven incidents in which Jesus healed people on the Sabbath - the seventh day of the week set apart for rest and the worship of God. You would think Jesus' miracles on the Sabbath day of rest would draw admiration and gratitude from all. Unfortunately, each incident seemed to incite increasing hostility from the religious leaders who held an interpretation that went beyond God's intention for the Sabbath day of rest. They were certain that Jesus was a dangerous and irreligious man, a Sabbath-breaker, who must be stopped at all costs. But what about ourselves? How do we treat Sunday (the Sabbath for Christians)? Do we make going to Mass a priority because we want to give fitting praise, worship and thanksgiving to God, and to be nourished by the words of sacred scripture and the Body and Blood of our Savior, Jesus Christ? Do we have a desire to "want" to go to Mass, versus a drag-your-feet attitude of "do I have to go to Mass?" Do I place sports, practices, rehearsals, sleep, shopping, travel, time in the office to catch up, yard work, et cetera above Mass? Or do I make Mass a priority recognizing that I can do these other things later? After Mass, am I cheating myself out of a much-needed day of rest by choosing instead to pack ten pounds of activities into a five-pound bag?

Prayer: Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: Why did God give the commandment to keep holy the Sabbath and enjoined his people to refrain from work on that day? The "Sabbath rest" was (and is still) meant to be a time to remember

and celebrate God's goodness and the goodness of his works, both in creation and redemption. It was (and still is) a day set apart for the praise of God, his work of creation, and his saving actions on our behalf. It was (and still is) intended to bring everyday work to a halt and to provide needed rest and refreshment. It was not, however, intended to put a stop to love of God and love of neighbor. The law of love supersedes the law of rest! Jesus shows the fallacy of the Pharisees' legalism by pointing to God's intention for the Sabbath: to do good and to heal. Are hospitals closed on Sundays? Of course not. The need for physical healing is a constancy in our lives. So is spiritual healing, which is just as important. That is why the Sabbath remains an important day in our lives to get the spiritual nourishment we need to keep ourselves spiritually fit in order to live our lives as disciples of Christ.

Saturday, October 31 ~ Thirtieth Week in Ordinary Time

Holy Gospel: Luke 14:1,7-11 On a sabbath Jesus went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully.

He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table. "When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him, and the host who invited both of you may approach you and say, 'Give your place to this man,' and then you would proceed with embarrassment to take the lowest place. Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, 'My friend, move up to a higher position.' Then you will enjoy the esteem of your companions at the table. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

Meditation: We would be well served to meditate on what true humility is and why should we make it a characteristic mark of our life and action. True humility is not feeling bad about yourself, or having a low opinion of yourself, or thinking of yourself as inferior to others. True humility frees us from preoccupation with ourselves, whereas a low self-opinion tends to focus our attention on ourselves. Humility is truth in self-understanding and truth in action. Viewing ourselves truthfully, with sober judgment, means seeing ourselves the way God sees us (Psalm 139:1-4). A humble person makes a realistic assessment of himself or herself without illusion or pretense to be something he or she is not. The humble regard themselves neither smaller nor larger than they truly are. True humility frees us to be our true selves and to avoid despair and pride.

Prayer: Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Contemplation: A humble person does not spend time engaging in gossip, nor spending countless hours "politicking" in an attempt to get his or her way, nor wearing a mask or put on a facade in order to look good to others, especially to those who are not really familiar with that person. The humble are not swayed by how many "likes" they have on Facebook, or by fame, reputation, success, or failure. Humility is the queen or foundation of all the other virtues because it enables us to view and judge ourselves correctly, the way God sees us. Humility leads to true self-knowledge, honesty, realism, strength, and dedication to give ourselves to something greater than ourselves. Humility frees us to love and serve others selflessly, for their sake, rather than our own. Paul the Apostles, gives us the greatest example and model of humility in the person of Jesus Christ, who emptied himself, taking the form of a servant, ...who humbled himself and became obedient unto death, even death on a cross (Philippians 2:7-8).

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Community Calendar

Monday, October 26		
6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
9:00 AM	Catholic Way: The Book of Revelation	Wellnitz, Room 1
9:00 AM	Church Cleaning	Church & Chapel
5:30 PM	Daily Mass	Church
6:00 PM-10:00 PM	Eucharistic Adoration	Adoration Chapel
6:00 PM	Trunk or Treat	Campus Outdoors
Tuesday, October 27		
6:30 AM	Daily Mass	Adoration Chapel
6:30 AM	Esto Vir Men's Ministry	Davidson, Room A
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
6:30 PM	OCIA Immaculate Conception Cohort Mtg.	Davidson, Room B
6:30 PM	OCIA Vigil Cohort Meeting	Davidson, Room A
7:00 PM	Adult Study: Introduction to Prayer	School Library
Wednesday, October 28		
5:30 AM	Fit Shepherds Men's Ministry	Campus Parking Lot
6:30 AM	Daily Mass	Adoration Chapel
7:00 AM-5:00 PM	Eucharistic Adoration	Adoration Chapel
5:30 PM	Daily Mass	Church
6:00 PM	Adoration with Confession	Church
7:00 PM	Young Adult Men's Group	Wellnitz, Room 1
7:00 PM	Young Adult Women's Group	Off-Site
7:15 PM	Choir Rehearsal	Church
Thursday, October 29		
6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
6:30 PM	Communion/Liberation School of Community	Wellnitz, Room 2
Friday, October 30		
6:30 AM	Daily Mass	Adoration Chapel
8:00 AM	Daily Mass	Church
8:30 AM-10:00 PM	Eucharistic Adoration	Adoration Chapel
10:00 AM	Elizabeth Ministry FIAT Hour	Childcare Center
Saturday, October 31		
5:30 AM	Fit Shepherds Men's Ministry	Campus Parking Lot
6:30 AM	Men's Ministry: Esto Vir Meeting	Davidson, Rms. A & B
8:00 AM	Daily Mass	Church
8:30 AM-1:00 PM	Eucharistic Adoration	Adoration Chapel
9:00 AM	Confession	Confessional
9:00 AM	Kairos Ministry: Formation Meeting	Davidson, Rms. A & B
5:30 PM	Vigil Mass	Church
6:30 PM	SBS Home & School Food Truck Tailgate	Campus Outdoors
Sunday, November 1	**SOLEMNITY OF ALL SAINTS**	
7:15, 8:45, 10:45 AM, 5:30 PM	Sunday Masses	Church
During 8:45 & 10:45 AM Mass	POD Nursery	Childcare Center
During 8:45 & 10:45 AM Mass	Children's Liturgy of the Word	Adoration Chapel
After 8:45 & 10:45 AM Mass	Coffee & Donuts	Davidson, Rms. A & B
12:00 PM	Baptismal Preparation Class	Wellnitz, Rms. A & B
12:00 PM	Baptisms	Church
6:30 PM-10:00 PM	Eucharistic Adoration	Adoration Chapel
6:30 PM	VINE Men's and Women's Night	School Gym
6:30 PM	The ROOTS	Davidson, Rms. A & B
7:00 PM	Grief Support Group	Wellnitz, Room 1

Mass Schedule Changes...

Beginning in Advent on Saturday, November 28, our 5:30 PM Vigil Mass will be permanently replaced with a 4 PM Vigil Mass on all Saturdays going forward. Beginning Sunday, November 29, we will also add an 8 PM Sunday Holy Mass (said only, no music).

Weekly/Monthly Parish Ministries

Fit Shepherds Men's Ministry
Meet in the parish parking lot on Wednesdays and Saturdays at 5:30 AM to workout with other men of faith. To join, email Nick Hasou at **njhasou@gmail.com**

Church Cleaning – Meet weekly on Mondays at 9 AM in the church for light cleaning. Supplies are provided. Questions? Email Lisa at **lisaplong@gmail.com**

Prayer Shawl Workshop – Meet 1st Saturdays & 3rd Wednesdays in Wellnitz, Room 2. Lessons and yarn are provided. To join, email: Kathy at **kendriz@aol.com** or Karen at **kkessmith@yahoo.com**

M.A.S.T. – (Mature Active Singles Together) for single/widowed/divorced, age 45+. To join, email Chris: **chrishauck0522@gmail.com**

St. Brendan Young Adults
Those in their 20s/30s meet on 2nd & 4th Wednesdays monthly, at 7-9 PM. Men meet in Wellnitz Hall, Room 1. Women meet off-campus. To join, email Jordan at **jfreydesigns@gmail.com**

SVdP Sandwich Making
Meet in Wellnitz: 1st Thursdays at 10 AM; 3rd Thursdays at 7 PM

Grief Support Lunch – Meets monthly, 2nd Thursdays at 1 PM at La Chatelaine in Dublin. Questions? **edmuch@me.com**

Grief Support Study – Meets 1st & 4th Sundays monthly in Wellnitz, Room 1 at 7 PM to learn about grief care. Questions? Email Nell at **doconnell@stbrendans.net**

A Scriptural Rosary
The Sorrowful Mysteries of the Most Holy Rosary

(Traditionally prayed on Tuesdays and Fridays, and Sundays during Lent)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Apostles' Creed

ALL: I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell; on the third day He rose again from the dead; He ascended into Heaven, and is seated at the right hand of God the Father Almighty; from there He will come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

The "Our Father"

Leader: Our Father, Who art in Heaven, Hallowed be Thy name;
Thy Kingdom come, Thy will be done on earth as it is in Heaven.

ALL: Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation but deliver us from evil. Amen.

The "Hail Mary"

Leader: Hail Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

ALL: Holy Mary Mother of God, pray for us sinners now and at the hour of our death. Amen.

The "Doxology"

Leader: Glory be to the Father, the Son, and the Holy Spirit,

ALL: as it was in the beginning is now and ever shall be, world without end. Amen.

The "Fatima Prayer"

ALL: O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven, especially those in most need of Thy mercy.

The First Sorrowful Mystery + The Agony in the Garden

1. Then Jesus went with them to a place called Gethsemane. And he began to be sorrowful and troubled. (Mt 26:36-37)
2. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." (Mt 26:38)
3. And he withdrew from them about a stone's throw, and knelt down and prayed. (Lk 22:41)
4. "Father, if you are willing, remove this chalice from me; nevertheless not my will, but yours, be done." (Lk 22:42)
5. And there appeared to him an angel from heaven, strengthening him. (Lk 22:43)
6. Being in agony he prayed more earnestly. (Lk 22:44)
7. And his sweat became like great drops of blood falling down upon the ground. (Lk 22:44)
8. He came back to his disciples and found them sleeping; he said to Peter, "So, could you not watch with me one hour?" (Mt 26:40)
9. "Watch and pray that you may not enter into temptation." (Mt 26:41)
10. "The spirit indeed is willing, but the flesh is weak." (Mt 26:41)

The Second Sorrowful Mystery + The Scourging at the Pillar

1. And as soon as it was morning the chief priests, with the elders and scribes, and the whole council held a consultation; and they bound Jesus and led him away and delivered him to Pilate. And Pilate asked him, "Are you the king of the Jews?" (Mk 15:1-2)
2. Jesus answered, "My kingdom is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." (Jn 18:36)
3. Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice." (Jn 18:37)
4. Pilate said, "What is truth?" After he had said this, he went out to the Jews again and told them, "I find no crime in him." (Jn 18:38)
5. "I will therefore chastise him and release him." Then Pilate took Jesus and scourged him. (Lk 23:16, Jn 19:1)
6. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. (Is 53:3)
7. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. (Is 53:7)
8. But he was wounded for our transgressions, he was bruised for our iniquities. (Is 53:5)
9. Surely he has borne our griefs and carried our sorrows. Yet we esteemed him stricken, struck down by God, and afflicted. (Is 53:4)
10. Upon him was the chastisement that made us whole, and with his stripes we are healed. (Is 53:5)

The Third Sorrowful Mystery + The Crowning with Thorns

1. And the soldiers led him away [to the Praetorium]. And they stripped him and put a scarlet robe upon him. (Mk 15:16-17, Mt 27:28)
2. Plaiting a crown of thorns, they put it on his head, and put a reed in his right hand. (Mt 27:29)
3. And kneeling before him they mocked him, saying, "Hail, king of the Jews!" (Mt 27:29)
4. They spat upon him and took the reed and struck him on the head. (Mt 27:30)
5. Then Pilate took water and washed his hands before the crowd, saying, "I am innocent of this righteous man's blood; see to it yourselves." (Mt 27:24)
6. So Jesus came out, wearing the crown of thorns and the purple robe. (Jn 19:5)
7. Pilate said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" (Jn 19:15)
8. Pilate said to them, "Why, what evil has he done?" But they shouted all the more, "Crucify him." (Mk15:14)
9. "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." (Jn 19:15)
10. So Pilate, wishing to satisfy the crowd, released Barabbas; and having scourged Jesus, delivered him to be crucified. (Mk 15:15)

The Fourth Sorrowful Mystery + Jesus Carries His Cross

1. "If any man would come after me, let him deny himself." (Lk 9:23)
2. "And take up his cross daily and follow me." (Lk 9:23)
3. So they took Jesus, and he went out, carrying his own cross. (Jn 19:17)
4. As the led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross to carry it behind Jesus. (Lk 23:26)
5. "Take my yoke upon you, and learn from me." (Mt 11:29)
6. "For I am gentle and lowly in heart." (Mt 11:29)
7. "And you will find rest for your souls. For my yoke is easy, and my burden light." (Mt 11:29-30)
8. And there followed him a great multitude of the people, and of women who bewailed and lamented him. (Lk 23:27)
9. But Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children." (Lk 23:28)
10. "For if they do this when the wood is green, what will happen when it is dry?" (Lk 23:31)

The Fifth Sorrowful Mystery + The Crucifixion of Jesus

1. When they came to the place which is called The Skull, there they crucified him. (Lk 23:33)
2. Jesus said, "Father, forgive them; for they know not what they do." (Lk 23:34)
3. One of the criminals who were crucified with him said, "Jesus, remember me when you come into your kingly power." (Lk 23:39, 42; Mk 15:32)
4. "Truly, I say to you, today you will be with me in paradise." (Lk 23:43)
5. But standing by the cross of Jesus were his mother … and the disciple whom he loved. (Jn 19:25-26)
6. Jesus said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." (Jn 19:26-27)
7. And from that hour the disciple took her to his own home. (Jn 19:27)
8. There was darkness over the whole land. And behold, the curtain of the temple was torn in two from top to bottom, and the earth shook. (Lk 23:44; Mt 27:51)
9. Then Jesus, crying with a loud voice, said "Father, into your hands I commit my spirit!" (Lk 23:46)
10. And he bowed his head and gave up his spirit. (Jn 19:30)

Concluding the Rosary:

ALL: HAIL, HOLY QUEEN, Mother of Mercy, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

ALL: Pray for us, O Holy Mother of God. That we may be made worthy of the promises of Christ.

ALL: Let us pray. O God, whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

For step-by-step directions on how to pray the Rosary, visit www.rosarycenter.org

Faithful Citizenship

Forming Our Conscience to Vote with Faith



"It is in the faithful fulfilment of duty — to God and country — that Catholics are called to continue to serve the nation, as leaven for the growth of a civilization of love (cf. *Mt* 13:33)**."**

- Pope Leo XIV

Role of the Faithful Citizen in Political Life

We are responsible for learning more about Catholic teachings and traditions and seeking trustworthy sources about the issues facing our communities. By turning to God in prayer and forming our consciences before we carry out our civic duty to vote, we can better pursue the common good and thus obey the command of our Lord to love our neighbors.[1]

Bringing Our Faith to Public Policy

Faithful citizenship guides Catholics and others of goodwill to promote the common good, where all in society may thrive and reach their God-given potential. To place our faith above partisan and political criteria is to acknowledge that faith, not a political party or candidate, is at the heart of developing our conscience.

The first step is living a life rooted in **prayer**, **scripture**, **sacraments** and **study**. Ahead of researching candidates and learning the issues, consider the following:

- **Prayer:** How often do I pray? How might the Lord be calling me to deepen my prayer life with Him?
- **Scripture:** How often do I pray with or read Sacred Scripture? How might the Lord be calling me to spend more time with His Word?
- **Sacraments:** How often do I frequent the Sacraments? How might the Lord be calling me to encounter Him more often in the Sacraments, particularly in Holy Communion and Confession?
- **Study:** In what ways do I seek to grow in my understanding of the Catholic faith and what I profess to believe? How might the Lord be calling me to deepen my understanding of the faith, and in what ways can I do that?

1. *The Role of the Church in American Political Life*, USCCB

For more resources on Faithful Citizenship, visit usccb.org/faithbeforepolitics

CATHOLIC CONFERENCE OF OHIO



From Conscience to Concrete Action

Forming our conscience includes understanding and embracing the Church's social doctrine. ***Catholic social teaching*** offers a refreshing, hope-filled perspective on current affairs because it is rooted in Scripture and articulated through Church Tradition. Catholics can examine current public policy issues through the lens of Church teaching rather than partisan stances.

- Uphold the Dignity of Human Life
- Support Catholic Schools, Students, & Parents
- Protect the Poor & Vulnerable
- Promote Marriage & Family Life
- Advocate for Affordable & Accessible Health Care
- Protect Religious Liberty
- Care for the Environment

Catholic voters should evaluate the extent to which candidates hold a position on these principles and public policy themes, particularly the dignity of all human life.

Being "Media Mindful" in Evaluations

Being "media mindful" means constantly asking questions of information. As you evaluate issues and candidates prior to voting, ask yourself:

- Is this information complete or could it lack important context?
- Is there more information I need to make an informed decision on this issue or candidate?
- Does the content align with issues the Church is calling Catholics to be attentive to?
- Does this political content respect human dignity and other people?

No single source will provide a complete—or even the most accurate—picture of a candidate's qualifications and positions. You may wish to check a candidate's website, voting records, campaign finance records, social media accounts, and local news sources.

What will Ohioans be voting on in the 2026 election?

Federal:

- One of two U.S. Senate seats
- All 15 Ohio seats in the U.S. House of Representatives

State:

- Issue 3: Constitutional amendment on Voter IDs
- Governor, Attorney General, Secretary of State, Treasurer, and Auditor
- 17 of 33 Ohio Senate seats
- All 99 Ohio House of Representatives seats
- Two of seven seats on the Ohio Supreme Court

Local:

- County and municipal government positions
- Judicial seats for regional and local courts
- Board members for local school districts
- Local ballot issues

Additional Resources

OhioCathConf.org/Voting - information on Issue 3, voting in Ohio, and faithful citizenship.

USCCB.org/FaithBeforePolitics - resources on *Forming Consciences for Faithful Citizenship*.

VoteOhio.Gov - access voter registration, polling locations, absentee voting, and more.



Turn in Kairos Cookies!

St. Brendan Kairos Prison Ministry will spend four days at London Correctional facility, Nov. 5-8. Each resident will receive a dozen cookies as a message of love from our parish. We are also raising money to pay for the volunteers' and residents' meals. Cookie bags with instructions are available in the Gathering Space and cookies will be collected until **Nov. 1**. Make donations for meals at **https://tinyurl.com/kairos-donation** or, make checks out to "Kairos of Ohio." Questions? Tim Reno at **tireno04@gmail.com**

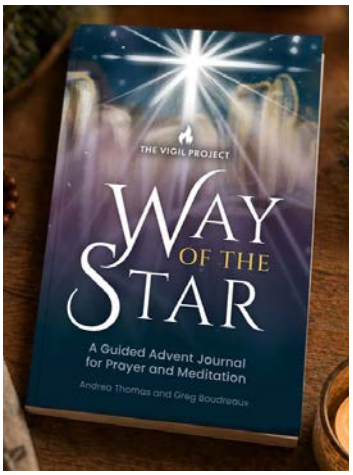


Our Fall Craft Show is Nov. 7

Our 80-booth St. Brendan Fall Craft Show sponsored by Knights of Columbus is on November 7, 9 AM-3 PM throughout the school – Free admission/parking, hot foods and sweets. Get all your Christmas shopping done early! Find more information at **www.stbrendans.net/events** and email Eric at **stbcraftshow@gmail.com** with questions.

This year, we are imploring the baking talents of our parishioners in providing baked goods to sell at our Craft Show. Please individually package and label your sweets (noting any common allergens such as nuts, eggs, dairy, or gluten-free). Drop your baked goods off on: **Rack by POD Nursery** – **Nov. 6,** 8:30 AM-4 PM; **Rack by School Gym** – **Nov. 6,** 4-8 PM & **Nov. 7,** 7-10 AM. Sign up to bake sweets by scanning the QR code or at **https://tinyurl.com/bake4stb** Questions? Email Steve: **lday1@columbus.rr.com**

ATTENTION, WOMEN OF THE PARISH...



Women's Advent Evening Reflections Begins Nov. 19

"Way of the Star"+ music by The Vigil Project
Women are invited to a time of reflection on Thursday evenings in Davidson Room A, 7-8:30 PM on: November 19 and December 3, 10 and 17. We will discuss the "Way of the Star" Advent journal and listen to music by the Vigil Project. Come to be refreshed and prepared during this season of Lent. Bring your Advent decorations to share. Cost is $10 for the journal. Register and pay at **https://tinyurl.com/wayofstar** Questions? Email Wendy: **wferkany@stbrendans.net**

Women's Retreat, Nov. 14-15

Early Bird Discount will end on October 27!
The *Hearts on Fire* 2026 Women's Retreat at the Spiritual Center of Maria Stein is coming up on November 14-15. Through worship, reflection, prayer and conversation, women of all ages are invited to rekindle their passion for God. Cost of $145 includes: private room with bathroom, 3 meals, snacks and drinks. Take $10 off if you register/pay by Oct. 27. Add Friday night for an additional $80. Visit **https://tinyurl.com/women26retreat** to register and pay online or, pay by check/paper form (on the Welcome Desk) with a check made out to St. Brendan Church with "Women's Retreat" in the memo line and mail to: Chris Hauck, 2121 Jervis Road, Columbus, OH 43221. Questions? Email Chris at **chrishauck0522@gmail.com**

Advent by Candlelight

Our Pastor, Fr. Mike is the guest speaker this year! Sign up as a table hostess and provide linens, Advent decor and place settings for your table, or as a guest and be welcomed at one of the tables on Nov. 30. Doors open at 6 PM. Cost is $30/person for a catered dinner served in the School Gym. Find details/register at **https://tinyurl.com/stb-women** and for questions, email Sarah Zimmerman at **slsbd04@gmail.com**



21 Prayerful Women Are Needed...

Seven Sisters Apostolate ensures that a Holy Hour is prayed daily, M-F, for the intention of a specific deacon, priest or bishop for his deeper conformity to Christ." We are looking for 21 women to pray for our parish deacons – ideally in the presence of the Blessed Sacrament in an Adoration Chapel or in front of a Tabernacle. Email Wendy at **wferkany@stbrendans.net** to join.



Save the dates! 100 St. Brendan women volunteers will be needed on **Feb. 20, 2027**, as St. Brendan will serve again this year as a host parish for the Columbus Catholic Women's Conference. Training will be **Feb. 6, 2027**. Details to come!

All Souls' Day Mass of Remembrance, Nov. 2



Our All Souls' Day Mass of Remembrance will take place on Monday, November 2 at the 5:30 PM Mass. This liturgy is for those who have experienced a loss in the past year as well as for all who want to pray for the departed souls precious to them. A candle will be lit with the names of each of our parishioners who have died this past year or had a funeral at our parish. All are encouraged to attend. A *Book of the Dead* will be available in the Gathering Space for you to write the names of your loved ones who have passed away. Let's remember all the souls of the faithful departed in prayer.

The Next Dementia Series Session Is Nov. 19

Explore medical, safety and emotional resources for Alzheimers and dementia. This final session this year is Thursday, November 19 from 5:30-7 PM in the School Library. Speaker Laurie Schier discusses ***Resources Beyond the Home.*** Email Nellat **doconnell@stbrendans.net** with any questions. Sign up for the session at **https://tinyurl.com/dementia4part**

Attention, All Veterans!



Veterans and their families are invited to a Veterans Day Dinner hosted by our Knights of Columbus on Saturday, November 14, 7-9 PM in the School Cafeteria. Food and drinks are provided. Guest speaker is Subha Lembach, an eyewitness to 9/11. RSVP by November 10 to Fred: **joc93@yahoo.com**, 614-946-7733

Esto Vir (Be a Man) Scripture Studies...

Join us weekly. No RSVP needed! Questions? Email Grant: **ricekris8813@att.net**

Saturdays, 6:30 AM Esto Vir: Experience content from *Jesus - The Way, the Truth & the Life*, *The Chosen:* season 5 & *Sharing Our Story* in the Davidson Room.

Tuesday 6:30 AM study: Meet weekly in the Davidson Rooms for study series on Scripture, early Church Fathers, lives of the saints & fellowship.

Join the Knights - 1st Year, No Membership Fee!

St. Brendan Knights of Columbus Council 11208 invite our parish men (age 18+) to become a Knight. If you're interested in helping those in need, serving our parish, growing in your faith, or having exclusive access to top-rated insurance protection for your family, then the Knights of Columbus is for you! You can join online in just 5 minutes at **kofc.org/joinus** and your initial annual dues are waived when signing up online with Agent Referral Code: **GANDERSON.** Questions? Email Council Membership Director, Dean Pfirrman at **pfirrman56@gmail.com**

Next Melchizedek Project Session is Nov. 30

For young men discerning priesthood. The next meeting at St. Brendan is Monday, November 30, at 6-7:30 PM in the School Library (dinner provided). Email Fr. Severance at **frseverance@stbrendans.net** to let him know you plan to attend. Future meetings are: Jan. 25, Feb. 22, March 15 and April 26



Health Emergency & Life's Final Journey Prep, Nov. 8

Sunday, Nov. 8 after 10:45 AM Mass in the Davidson Rooms. Planning for the end of life can feel overwhelming, but preparing ahead is one of the greatest gifts we can give ourselves and those we love. Join us for a no-cost informative and faith-filled gathering as we explore important decisions surrounding estate planning, Catholic funeral arrangements, local Catholic cemeteries, and the sacraments available at the end of life. Together, we will learn how thoughtful preparation, guided by our Catholic faith, can provide peace of mind, ease the burden on loved ones, and help us approach life's final journey with confidence, dignity, and hope in God's promise of eternal life. **All are welcome!** Whether you are planning for yourself, helping aging parents, or simply looking to better understand these important topics, this event offers guidance for every stage of life. Lunch is provided. Email Nell at **doconnell@stbrendans.net.** with questions and register via the QR code or at **https://tinyurl.com/stbplan4peace**

Seniors NOW Navigating Our Way

NOV. 6, 8 AM – First Friday Mass followed by breakfast at Crème de la Crème, Hilliard (5311 Westpointe Plaza)

NOV. 9, MONDAY, 12 PM – Thanksgiving Luncheon at Der Dutchman, SR-42, Plain City

DEC. 4, 8 AM – First Friday Mass followed by breakfast at Olympic Diner, Hilliard (5454 Roberts Road)

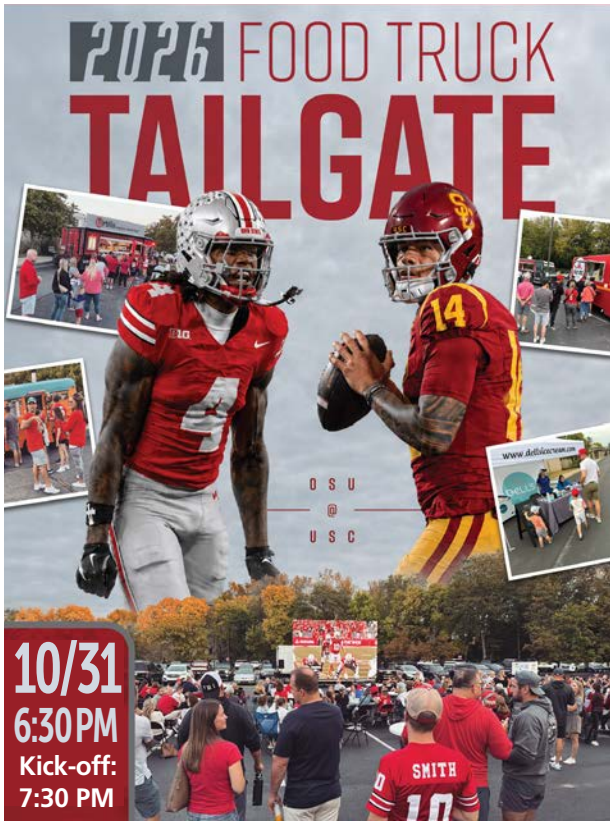
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Trunks & Treats Are Needed!

Sign up your "trunk" (decorated vehicle) to pass out candy or donate "treats" (individually wrapped) at **https://stbrendan.ccbchurch.com/goto/needs/public** or via the QR code above *(Note: Trunks should arrive to the parking lot by 5:30 PM to set up.)* **Candy is needed in large quantities for this event**, so please consider dropping off candy donations this month in the marked box in the Gathering Area when you come to Mass.





Sacrament Preparation

If your child is of age for first Reconciliation, first Communion, or Confirmation (usually 2nd or 8th grade or older), and is not enrolled in Family Faith Formation or St. Brendan School, contact Jacob Doran in the parish office (**jdoran@stbrendans.net** or 614-876-1272, ext. 231).

Family Faith Formation

SEEK & ROOT FAMILY SESSION: Next session, Monday, Nov. 2, 6-8 PM

FIRST RECONCILIATION FAMILY SESSION: Sunday, Nov. 8, 9:45-11:15 AM

CONFIRMATION FAMILIES: The Confirmation weekend retreat at Damascus is November 20-22. Contact Jacob Doran if you have not yet registered your 8th grader at **jdoran@stbrendans.net** or 614-876-1272 ext. 231. All registrations must be submitted by Friday, November 6.

CONTINUED GROWTH FAMILY SESSION: Sunday, Nov. 8, 9:45-11:15 AM (in the School Gym.)

POD Nursery Volunteers

Our nursery, for kids 6 mos.-4 yrs. old, is in need of volunteers **during 8:45 & 10:45 AM Sunday Masses**. Email **nursery@stbrendans.net** to be added to the roster. *(Ages 18+ must be Safe Environment compliant.)*

Elizabeth Ministry Events

Mothers with young children are invited each month to meet in the Childcare Center for... ***Playgroup*** – 1st Tuesdays at 9:30 AM; ***The Upper Room*** – 3rd Tuesdays, 9:30 AM; ***FIAT Hour*** – 4th Fridays, 10-11 AM (Adoration for moms with childcare provided.) Questions? Email Regina at **thelonggrears@gmail.com**

VINE & ROOTS Youth Groups

ROOTS FOR MIDDLESCHOOLERS (GRADES 6-8)

Sundays, 6:30-8:30 PM. Questions? Email Anna: **amarino@stbrendans.net**
Oct. 25: "Friendships" (in the School Gym)
Nov. 1: "Living for Heaven" (in Davidson, Rooms A & B)
Nov. 8: "Faith Greater than Feelings" (in Davidson, Rooms A & B)

VINE FOR HIGHSCHOOLERS (GRADES 9-12)

Sundays, 6:30-8:30 PM. Questions? Email Kara: **kshand@stbrendans.net**
Oct. 25: "Why does God feel distant?" (in Davidson, Rooms A & B)
Nov. 1: Men's & Women's Night 1 (in the School Gym)
Nov. 8: "Kingdom Series II: AI & Social Media" (in the School Gym)



Register for Winter Athletics

Registration is open for St. Brendan Basketball and Cheer. Please note: We have recently switched to a new registration software. When you open the registration page, scroll down the list of Parishes to find St. Brendan Basketball and Cheer. Get access to the initial registration link and find more details at: **www.stbrendans.net/ministries/athletics**



St. Margaret Preschool Open House this Weekend

Our collaborative preschool at St. Margaret of Cortona is hosting an Open House on Sunday, Oct. 25, 11:30 AM-2 PM. Featuring exciting new programs, the preschool is responding to the needs of our families with a new class offering, additional hours, and extended care available from 7:30 AM-5:30 PM. Registration for the 2027-28 school year opens to St. Brendan families this weekend. Learn about class offerings or register at **www.tinyurl.com/27preschool** or, check out this weekend's Open House at 1600 N. Hague Ave., Columbus. Late-comers to this current school year are welcome!







Dolphin Football 2026 Champs!

Congratulations to all of the coaches, players and cheerleaders for ending the 2026 football season as JV & Varsity team champs! The teams consisted of St. Brendan students as well as players who joined us from St. Timothy and St. Agatha Schools. The ***Bishop Bowl*** final scores were: Varsity vs. IC, **12-10;** JV vs. St. Andrew, **13-12**

Follow St. Brendan Athletics on Instagram for updates at **stbrendansports_finsup**

Mother Cabrini Sunday at St. Brendan, Nov. 8

Join *Springs of Love* for *Mother Cabrini Sunday* on November 8, after 10:45 AM Mass in Wellnitz Hall to learn how all Catholics can support those touched by fostering and adoption. Coffee & donuts provided. *Springs of Love* helps families discern the call to foster or adopt, and offers ways for all Catholics to get involved. Mother Cabrini Sunday is inspired by Saint Frances Xavier Cabrini, whose legacy of welcoming vulnerable children with love, faith, and dignity continues to inspire the Church today. *Springs of Love* is a national Catholic apostolate in the Diocese of Columbus which supports foster, adoptive and kinship families.

Around the Diocese

St. Margaret Christmas Cookie Sale
St. Margaret Women's Club is having their 3rd annual Christmas Cookie Sale! Select from beautifully arranged cookie trays in two sizes. Orders will be taken October 31-November 30 and pick-up is December 12-13 after St. Margaret of Cortona Masses in Kulp Hall or by arrangement. Funds go toward a playground for the Preschool! Email **womensclub.stmargarets@gmail.com** with questions and place an order at **https://tinyurl.com/stmcookies**

Sacred Heart Congress, Nov. 7
Sacred Heart Enthronement Network hosts "Come to Me" – a call to the faithful to bring the love of Christ into their homes, parishes, schools and communities. Join us Saturday, Nov. 7, 7:30 AM-12 PM at St. Paul the Apostle Catholic Church in Westerville for speakers Bishop Donald Hying (Diocese of Madison) and Annie Mitchell (Son Rise Morning Show), plus, Mass will be celebrated by Bishop Fernandes with a children's program to follow. Register/pay at **www.welcomehisheart.com**

Bishop Watterson Happenings...
- All Bishop Watterson moms are invited to **Mothers' Club's annual Fall Dinner** on Thursday, Nov. 5 at Brookside Country Club at 6 PM with social hour, raffle, silent auction & dinner at 7 PM. Details/ registration: **bishopwatterson.com**
- **Bishop Watterson's Open House** for prospective students is Sunday, Nov. 22, 1-3 PM. Save the date.

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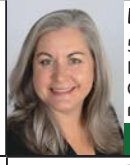
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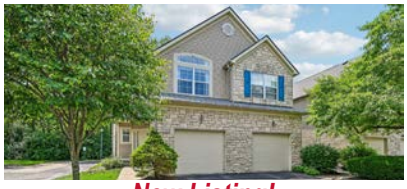
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